M 1218
Friday, July 14, 1967

All right, Georgie? How dependent we get on machinery. We can't even talk - until it starts. Pretty soon, you know, you can't talk because you have a computer.

So, what - what do you want to do tonight? Have you tried to find out how you can extract most value out of a gathering like this? Because that should be your concern - gradually to find out what are the most conducive moments for extracting out of such moments and experiences of yourself certain forms of energy which you can use. Because the aim is still, regardless of what we are doingand talk, and whatever influences we have been exposed to, the aim is still/freedom for . And freedom for what? Or rather, what should be set free? You won't be able to set your/ body free. And for that reason everything that belongs to your body also can never be set free, because the body itself as material will always keep the same density. It's impossible to change it, even if you make it porous. You can make it a little lighter so that sometimes you feel as if you can float. Or you can be a little bit away from earth, but it is very, very little, and the limitations for a man, even if he is light-hearted, does not mean that he is already sufficiently away from earth to overcome the gravity, the law of gravity. And the law of gravity for a psychological make-up at the present time, the way his mind is constituted, is also impossible. We cannot in our mind loosen ourselves from associations. So when you say 'freedom', it is a question: what can be really set free? And quite logically it has to be something that is at/ the present time not as much bound, so that you can get a little bit of a crowbar inbetween.

Whenever you want to move a stone, and the stone is fairly heavy, and it is embedded in the earth, when you cannot move it, that is when you cannot wiggle it enough and after many attempts, it stays like that. You may as well forget it, because it is part of a ledge. And it belongs to the earth itself. And unless you use a sledge hammer, you will not be able to loosen it. But if there are some cracks, even if the stone is quite big, and provided you have enough of a leverage with the

crowbar, and you can get it in between maybe the crack, and you move it just slightly, then you can get it out.

The question of people in general, whenever they want to fly, whenever they want to build something that could be free from earth, that maybe in the sense of an emotional body; or even if you aim high enough, that it may hit be your soul, it still, when it is still on earth in its own embryo, or partly dev developed, or mostly potential, it still has to be able to be moved just a little. There are many people who remain solid. There is no crack in them. There is no possibility of getting a crowbar anywhere. They remain a part of earth. And, as I say, there are many of them, because there is nothing that is loose enough in them. A sledge-hammer for such people could represent a shock. And because of that they are shaken up, sometimes because of an experience. And because of that maybe something is a little looser. But in general those who want to work or think that they are able to work, have to have a certain quality of already having something that can be wiggled loose more or less, can start to move a little bit in whatever place they are, in whatever that happens to be. That what can be set free is your inner life. But your inner life is still bound to many parts of your outer life. And that/is still essential for a person is still part of his outside manifestations; even if they go a little deeper, they are still expressed in the forms of an outside manifestation, of the outside of his body, or rather, that where is the periphery of his life. That will always remain on earth. That what you can loosen up because maybe there are some cracks in one, or maybe it has already been moved a little before. Whenever one says that a person is deeply moved, his heart is already a little bit freer; and that the whole problem of setting oneself free, or becoming free, has reference only to that what can actually be free, and in freedom, remain in existence. This is really the whole problem: to find for oneself what could be set free, and not to waste your time about the things that are much to solid.

So the emphasis for work is first to find where is the quintessence of my inner life. And this inner life starts when one lives more essentially, and when one sometimes goes through the essence to the essential essence, and then reaches the center of one's life, one's living - the center even of one's body, the center where really that what is reality for one lives; and, so called then, has its being. And that the interest in the beginning for Work has to be motivated by the wish to set that free. And the utilization of that what is immovable is only to the extent that I try to sharpen a tool of objectivity on that what doesn't matter at all, that is, the manifestations of one's physical body in order to sharpen the tool in such a way that it can be useful later on for the development and further guidance of that what is set free. The tool will build the house. And the house is grateful for the tool when it can be used for the building, but you couldn't build it without the tool. And it is this sharpening of the tool of observation by means of that what one simply calls a possibility of a spiritual development, and a wish, and also to some extent a knowledge, or also a belief that one knows that it is possible for one that freedom could be in store for oneself provided you don't attach that kind of a wish for freedom to the wrong thing. L Leave that what is earth to the earth. That what belongs in a body, leave it to the body. That belongs to death, leave it to death. But what is alive, that is what motivates sometimes the outside forms, that is what is the real reason even sometimes for the outside forms existing, because life was put in a form. That form itself has no value than only that it contains life, and that in the beginning for Work the emphasis is on life, the wish to be open so that life can come out, and that the basis of one's real living has to be of an emotional quality. As I've said several times, that that is what is in between that what is earth and that what is Heaven.

Man is that kind of a creature who lives and can live two lives, one towards the earth where he is bound towards his feet; the other towards Heaven, towards God, towards his soul, his intellectual body if it were developed. And his place at the present time on earth is in his emotional life because that is

where , you might say, the crowbar can be put in between that what is a cranny in the earth of oneself where there is an Achilles' heel of the body. And that by wiggling it - and the question is now: who wiggles? What makes this crowbar move? Where does even the idea of a crowbar come from? Where does the idea come from that life ought to be set free? Where is this wish in life that becomes noticed for a man, knowing that he is bound, that then he doesn't believe that that is a logical state to be in? And in that kind of a wish he goes against everything that is natural. Everything of earth tells man to stay on earth. That is why there is the law of gravity. But the law of gravity does not attach as yet sufficiently to that what ultimately could grow out. And that what man is now, with his spiritual life partly developed, in an emotional sense, is at the present time not big enough, you might say, or not - let's call it substantial enough - so that the law of gravity still can attach to it. And that, when it starts to grow, the law of gravity cannot any more attach itself to that what is grown out of this earth in the direction of his emotional state, and that the development of his emotions will ultimately help a man first to become free with his spiritual life, and then to build with this again as further material that what should become the body of his soul.

The aim ultimatley is soul for a man, not even Kesdjanian body. The immediate step is Kesdjian, because we cannot reach soul. There is too little of it. But of Kesdjian there is something already. And this is what is meant by in the do-re-mi of this Kesdjian there is the possibility of moving ; because the do-re-mi is not a point. The do-re-mi is a triad. It is a triad of activity. It is covered, you might say, it is held in its place by means of the fa of that same kind of a body. But do-re-mi gives a chance of moving just slightly. It is not the case with the do of intellect. That stays, and it stays an unconscious man. That remains for him still solidity as long as it is attached to his body. That is,the solidity of a mind is simply at the present time man in his ordinary unconscious state cannot hope to be able to free himself from the bondage of his earth. And theat the mind as it is now in an unconscious way functioning is

sufficiently bound up with the totality of his personality that even there when there is a thought of wanting to become free, that it cannot be actualised at all. That the only chance for anything that could start to develop is his emotional body. Because a little bit is already there. And you might say that what usually we represent by man number four, that is the do-re-mi, has already in it a certain tone that was struck at the time when breath entered into man. And then when he actually is breathing, and he is breathing in a certain way sometimes, sometimes because of certain exercises that have to be understood in order to give breath possibility of a further development for himself, it's then that do-re-mi, that activity - it is like wiggling of that particular part which has to be set free. And when it is in a dynamic condition, it can get out of it because all it needs then is the help of a crowbar, and work.

The crowbar is attached at the bottom to that what is emotional body or the beginning . That what is the leverage is the mind at the point do outside of that crowbar. That is where it gets loose from is the totality of the physical body, which is in the last period of its development of sol-la-si equal to the do-re-mi of Kesdjan. And this is the picture of man. He has this crowbar. It is a diagonal line which connects all those in the triangle. The direction in which it will move- the crowbar- is the horizontal line which divides unconscious state from the conscious. And the pull, that what is force to move the crowbar comes from the wish, situated in fa of the Kesdjanian body away from si-do of the physical, towards that what is do of the intellectual body.

One could make a designor a drawing out of that diagram, and indicateit if one actually could draw it as well as, say Blake could draw. There would be a possibility of giving the unconscious state of man a certain indication as a figure which, because of these kind of connections, could indicate the direction in which man actually could proceed if he wants to evolve.

Always be sure that you have your feeling, that you dare to say sometimes what you wish to say; that when you want to say it, that you are not considering other

people, whatever they may understand or not. But you have to say it, in a certain way, you might say, communicating, not necessarily using your voice. You have to say it and make it known, because that is what you wish as a result of the wish of life becoming manifest. And that for that you don't need anyone. And you don't need and criticism, or you don't need any approbation from anyone. Because that what finally is the life giving force in you is God calling to your conscience.

If you can remember, if at times you really can sit quiet and let that come in on your so that then you are filled, that what can become free will be loosen itself up more from the old place where now it may be encrusted a little bit and may be rusted in. The application of that kind of a crowbar is your desire to wish to grow. So, let's work.

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You must never forget that whenever we talk about Work, in whatever particular phase or particular direction, or dubject, you might say, we are busy with, that whatever you think or you fell about it, that always that has to be translated into a wish to work. You must never forget that Work is the only way by which you ultimately will be able to free yourself. And that the emphasis all the time must be on it, and it mustalso every time be mentioned. Because one cannot trust oneself enough by just assuming that whenever you talk about Work, and some ideas are presented, and they seem to be quite all right, or at least logical, then you are enamored by them, that you forget why we do talk, why do we even work together, why do we even play a little music. Why is it that we get together? Why is it that that can help us and then at the same time can put us to sleep? And this is always the warning, always the requirement, the attitude with which you start, you might say, to hear. That whatever it is that you indulge in theoretically, or even emotionally, or that you get busy and work as hard as you can with all your might, and that all of that is of no use what so ever unless it is connected with something that at that time, and time and time again and again comes to your mind, and that then in that state it is translated or converted. Because you see, how is little I built? How is Kesdjan continued to be constructed? With what material? Surely not the ordinary stuff that we are

used to in the material form of earth. Because it is too, it is too heavy. It never, almost would say, would get off the ground. We are talking about a spiritual development. And of course in the first place it has to be spiritual in value. And it has to be compared to that what we already know as spiritual life of a certain light kind of a density of that what is above the line of going over into this area of consciousness, that it can live there, and that, almost I would say, it cannot live on earth unless it is contained within something that protects it. And that if we start to destroy gradually what is the form, that then what is in it, the content, that has tobe of a certain quality that it can withstand death of earth and destruction of earth. And that with this you go over into a different kind of a state. And that has to be built; and the material for that has to be prepared. You prepare it in ordinary life because your machinery, your body, everything that belongs to your personality, is a conversion machine, if you set it right, if, you might say, the knobs are turned in the right way, or if the little openings or the structure of it is sufficiently adjusted so that everything is in co-ordinated fashion able to convert energy. In ordinary life we don't convert it; we just use it up. And although there is a little bit of a difference in fineness, finiteness of different quality of that what we digest, of solid material and liquid and gaseous, air and so forth, it is not as yet sufficiently pure to be used for the building of something that has to have, I called it a little while ago, wings. Because it has to have a form. It cannot just remain etherial. And the building of that energy, where does that come from, that energy? We cannot immediately say that it comes from an outside force, or from an outside force without us. That we are sufficiently open to receive material which could be used for it of a differnt kind of quality, and that we could receive it in evesy enough quantity, that it would be worthwhile.

And why would it be given to us? This is a big question. Unless, one is preparing for receiving it, unless one reaches a possibility of a certain form of equality even if there is very small in quantity, that the quality of that which has to receive material and energy of a higher kind of a level from the outside

penetrating into us, that it can be caught, as it were, and that it can recognise its own, let's call it for a moment, fraternity. It is a brotherhood. It is that what belongs to man when he is in a higher state of being of which the remnants are still with him. the remnents came at the time when the involvement took place, and when the man, mankind, man on earth was formed, after the involuntary force coming from so called Sun- Absolute. It's a very difficult concept to see this cosmic ray as something that takes place in space and time. It isn't that at all. But it is very good to give you an idea of how things are related. And as long as there is a relationship between a higher level of being and a lower level, and the lower is us on earth, and the higher is the level of the planets, that then there was a current streaming from that what was higher to the lower. With that kind of a picture we are familiar; and that we can understand. We can also understand that certain forms of energy coming to our lower level of being condensed and crystallized out, and then made material forms in the form of a human being. So we can understand that that what now would have to flow from a higher level to us is the same kind of quality that was originally before this earth and we were born. Or rather, when we appeared on earth we had, you might say, as our father and mother, that what belonged to the planets. And that what we are now as children, and we call it still God's children coming from the Sun-Absolute, if that is the picture, still have within us a remnant of that where we came from, even if the involutionary force went through us and continued to the formation of moon and Anulios. Whatever that picture is, it doesn't matter if it is clear or not, except one thing has to be clear, that that with which we receive material from the outside is of the same quality as that what is inside, although there is very little of it in ourselves. And there fore, waiting for that what could be sent to us from above, requires two things: an openness towards receiving it, and a recognition of that what is of that higher quality. In both we are deficient, because we don't know with our crude doby and our crude understanding and our mental makeup, and our feelings which are limited, we don't know, even if we talk a little bit about God and His Endlessness, we have absolutley no concept of that what we really

are, because that what we really are is within; and it is almost inaccessible because it is covered up with all kinds of layers. So for that reason, although it would be lovely if a prayer could be heard and in that sense, and praying to God that we might grow, that the return answer is - Work, because otherwise you will never know what it is to grow into something you don't know.

So then we are again dependent on the conversion machinery. It is set in motion by that what we call our magnetic center, which is the remnant of the material from higher up, maybe a Godlike quality; because this process goes step by step down the same way as it would go step by step up. And whatever magnetic center is, it is the attraction of that what is the inner, inner value of ourselves towards that where it really belongs. And that instigates in us the real/wish to want to become to become free. So that has to be there. That, I say, starts the machinery. Now the machinery has to run in certain conditions where the contact with the energy of the body can be converted into a different form of energy of a different kind of a rate of vibration. That is really the problem. This happens to take place when one is awake. Because of the effort to wake up and the effort to extend awareness, the effort because of which there is an introductionof objectivity in one, because there is a beginning of an attempt to become objective to oneself, that is the beginning of the attempt to become free. Because objectivity for us means freedom, freedom from subjectivity, freedom from earth, freedom even from the atmosphere in which we live. And because of that, this qality that when we work, and whenever we work, whenever we make an attempt, whenever even that attempt is not hundred per cent pure, whenever the attempt contains the wish to be objective, and, you might say, a little bit of the experience of objectivity, even in the midst of a subjective world, that there is a quality introduced which is not of this world. Because of our attitude and the wish coming from magnetic center, it is possible in the state when one is awake, that then there is already something going on in one. And this belongs to one's spiritual life. You might almost say it is of that time that what is spiritual, that what is an emotional possibility, knocks on the door of fa of that particular Kesdjanian octave. And it

is this knocking on the door which has changed a man from a negative something into a positve creature. This positivity of man becomes apparent in his real wish/to want to work. Because if there is not a real wish, it never will be successful. And all kind of other little attempts of thinking about work, and thinking as if one is already in the neighborhood, or thinking that that what I have to improve is nothing else but my feeling or my thinking apparatus - all of that is of this world only. It is beautiful and it belongs to this world, and it can really be many times even magnificient. Because if you take the constitution of your body, the way it is, and how lovely and marvellous it functions; and still all of it is subjective. And all that remains of that body is nothing when life disappears from the cells. Life as a quality edes does not belong to this earth. It is encased in this prison, in this form. It cannot be helped. That happened to be the law. You might say there was a law on earth. And when life appeared in the neighborhood of it, earth caught it, and made human beings. So that a little bit of that could remain, almost as if Mother Earth was wishing for something else, and grabbed practically everything that happened to be around. And since life was eternity, it was around the earth. And Mother Earth, knowing what the process was, and why she was on earth, you might say manifesting earth first, the creation of human beings was in order to divide the possibility of life not only as one totality, because that was practically unmanagable; but that the quantity of man. and giving man the possibility of multiplying themselves, that that ultimately would help Mother Earth to free itself from the condition in which she was. This is this inherent something that is natural to man even to earth; and it is natural to man. It is even natural to the body of man. But that what prevents him is that he has already been immersed for such a long time, and that this crystallisation process has been so long in leaving it the way it was because of all kind of indulgences and all kind of manifestations that we like. And we hope that/maybe that would give us a solution. And the reason why we hang on to it because we love ourselves much too much. All the different what we now sometimes call vices, they are the bonds, the bondages, that what connects us with this earth.

Into this total conglomeration of a human being something is produced when on wakes up. I say the reason why one wishes to wake up is to restore to some extent the balance in life. Life cannot tolerate that part of it is here and part of it is somewhere else. There is in life itself a wish for unity. Life should not be divided. It should totla without limit. How it can be that way, and even how it was allowed to be for a little while divided into in different parts, that will always remain a riddle. We will never solve it, until we are free from the form, and then being able to look back on earth, we will then have the wisdom to know why the division had to take place.

In reality you don't have to wait for death. It is possible to know it now if the emphasis is on life and not on death, if the emphasis is on your spiritual possibility, potential as well as that what is partly there, and comparing it with the forms of materiality. It is the assurance and the absolute certainty in man that when he works and he is awake, that then he is not bound, and that he is free. This happens to man; the state in which his form, that is his body is, all the functions, are affected by the changed conditions. And because of this the energies, all the energies of the body are subject to, you might call it, a revision of digestic process.

This is what happens whenever one is awake, that that what is energy, usually in the form of that what we have eaten or what we have breathed in, is then subject to a different way of extracting from it material which is of a different kind of a quality. In the first place solid food and liquid food is digested up to the highest form of where it can be digested, that is, as a sex energy which in the state of being awake can be used for the formation of higher being bodies. It is that kind of quality of energy which then becomes available in larger quantity, and for the reason then to be used only for that purpose. This is the necessity of understanding what is the reason for physical existence. That that physical existence now enables one actually to convert material, and not to let it be used for the satisfaction of the level on which it happened to be produced.

This is the first thing that one has to realize, the necessity of the usage

of energies, which because of a process of being awake, are now converted to a higher form - to use the terminology of Ouspensky, to Hydrogen six. It's a tremendously high form. It doesn't even belong to the planetary level. It belongs to the level of the sun. And that form in which it then can appear means for oneself within one's body. That that what is energy of a coarse nature now starts to change its vibration rate into doubling the rate, that is doubling as if like do struck on a piano can double its rate in an octave higher, as do. It contains already in its original form all the overtones which are possible for any kind of a note as struck. And that the process what is taking place when one is awake is to prevent the original note do to remain in existence so then the overtones can start to function, and also, like in music, can be heard; and can then be recognized. And if one is emotionally developed enough, they can be felt. Because the first note after the original do is one octave higher. And that is the rate of vibration in which these forms of energy, coming from solid and liquids, are now transferred and become of a different kind of quality belonging after one octave difference, belonging to the level of the planets, the level of the emotions.

On an emotional level there is a different kind of conversion, very similar however, because that what is food as air is now digested in a different way. Under the influence of changing oneself into a different condition - and by that I mean now that the body, being observed, and being observed from the standpoint of the little I, being observed objectively, and being observed benevolently; you see this has to enter. Because unless this little I has towards "it", the body, a benevolent attitude of caring, of wishing this body to be different or become different, so that the body as a whole ultimately can become a servant to the Lord or a servant to the King, or a servant to one's own consciousness-because then the body can function in executing as a will that what is consciously thought, and that what is conscientiously felt. And for that reason that what now takes place on account of work on oneself in the state of awareness, that during that period whatever one breathes in as air is extracted to a different degree.

I've said it before that the so called rarified gases are taken out of the air an and stored in the body. Rarified gases are those kind of elements in our ordinary physical world, which you might say, from the standpoint of Mother Earth, cannot be digested. That is, they are elements belonging to the Periodic scale; but they have a certain position in regard to the other elemnts which, as you know, are also arranged in accordance with octaves. That they appear at the beginning of an octave. And their constitution/is that the electrons form a complete shell around the nucleus, and in its progress there are different shells around the same nuclei: And that the relationship is eight. So that from one octave to another, when the eight places are filled, there is a substance that all the time was considered chemically inactive. It still is inactive to a great extent as far as earth is concerned, and the earthly chemists. It is not/as inactive any more as we thought it was. It used to be called a "noble gas" because it could not be affected by the chemicals we knew. Helium, as coming from the sun, is one of them; krypton, xenon, and substances of that kind of which you know the name.

Now, what happens when one is awake? In the inbreathing process, inhalation, air contains such materials. In an unconscious state they are exhaled without any benefit to a human being. When one is awake, at time when one goes over from inhalation to exhalation, it is like a threshold that one crosses. Certain exercises are adjusted to that process by keeping the breath when one has inhaled before you exhale. And if that can be done in the state of being awake, at that point the noble gases are extracted from the air and remain in the body, and are digested the same way as ordinary air leaves oxygen. This time in the state of being awake, the noble gases can function because they belong to the higher realm of being. And therefore there is nothing wrong with the fact that on earth we cannot handle them. But in a state of an emotional level, they can be understood, and also their chemistry is understood. And one can already indicate in what direction the digestion can take place.

This is the interesting thing that at the present time when, or rather in the past when our knowledge of such gases was not very complete, they were considered

absolutely inert. But now they are not. And that is the realisation that the beginning of an emotional body already is in man. And with this potentiality of man, the do-re-mi, or man number four, or the beginning of Kesdjian, there is this slight possibility of extracting already on earth, and making certain combinations out of gases like helium and krypton and argon, that they already now can be used for certain chemicals and their chemical reactions. It's very limited/and the real reason why it that cannot be done is that that octave is not completed. And it only will be completed on a planetary level. And then that what I say in a state of being awake. At that time man's body is in a different state, and that then extracts these gases. And they are used for the formation of aspiration. It's interesting in their names: helium points to the sun, krypton points to the dark, argon points to the moon. A man is then in balance regarding the possibilities of the different forces that affect him. And then because of this kind of, you might say, added knowledge, he will be able to digest that for the formation of himself add within himself of his Kesdjian body, and with helium in particular, because it's/extremely light gas, the formation of his soul. an

The third form in which energy can be converted is that during the process of being awake, the impressions one receives by means of sense organs will not go in digesting - that is, how they are digested in an unconscious state is simply they go to parts of the brain and are recognized for whatever sense organ they represented. They will not go, not all of it. The necessity remains of the existence of sense organs, that they remain functioning. But part of the material that is being received through sense organs is not going to the usual parts of the brain. They will go to what Freud would call "subconscious," but what we call the particular objective state of man as a mental function, which for him enlightens part of his brain, and which as I explained the other day, is connected with his pineal gland, which has been atrophied. And this becomes a tremendously interesting process. Because, because of that, energies become available for man when he is in the state of being awake; that then the totality of his so-called being as personality is then a converting machine, and functions during such a time differently from the ordinary state in which it is

when he is unconscious.

So therefore I say that whenever on talks about Work, whenever there is a possibility of the utilisation of certain data, certain facts that appear to you, that the only time by which they really can have a value for you, is that when you put yourself with the efforts you make, as mush as you can in a state of being awake so that then this little I becomes present to you. And that in that state that what you receive of these three forms of energies available to you, are represented then in a different kind of form - and I call them a deposit - which is put in the objective bank. And that these deposits accumulate during any time, any moment of the existence of a different kind of a level. And the existence in objectivity that the moments when that happens, during that period, such energies are stored in a special place. You see it is used partly already in the recognition of that what caused the wish for wanting to be awake to exist. That is, there is a certain homage that is paid to magnetic center. This brings the balance between the different aspects of man, and because of this recognition, man finds himself in between the inflow of energy and the usage of an energy for a higher level of being. Because the contact with magnetic center is for him his Heaven. That is why it is within. And the contact of where the different centers are now; and the impressions,- where they are the now; and the food - where it is now; representing the three centers of man as a personality is the other side. Man finds himself in between that. And that what becomes his attribute because he himself becomes conscious, and that what is his right hand is his consciousness; and what is his left hand is the possibility of his will. It is exactly the same balance as man is at the present time in which his feeling is in the center, his head is above, and his feet are below. And he tries to keep himself in balance by allowing his feet to have a predominant part in the personality as it is, and the man mind not sufficiently developed. So that there is really the relationship between that what is positive and that what is negative; that the body is positve, that the mind is negative; that that what is trying to balance is the feeling center as a neutralizer between the other two. But that on account of Work there is a shift from

that kind of positivity to become negative, and from the negativity to become positive. this is the function of consciousness. And consciousness then understanding what conscience is aiming at, that is, ultimate freedom and unity with God, - that because of this the balance is made by the execution of what both want in the form of the manifestation of the body as a result of the Will being expressed. A wish to become a Man will always express itself in an activity of Will on the part of the beginning of Man's individuality. And that the new balance is that the body is in the proper position in regarding the mind; and the mind is then called consciousness; and then is positive, and then is, I've said before, the king.

And what becomes the queen is the emotional center, grown out, full grown, into an emotional body, beautiful as it is almost ethereal, delicate. In all kind of ways whatever ~~en will~~ one will say about how queenly a queen must be - how she has to be regarding the king; how she has to be regarding the so called subjects, how she is constantly behind the throne, but supporting it; and how she constantly will because of her wish to be queen and not anything else, remain in relation to that what is needed for the king: to be the helper. Her place is found in the unity of being able to efface herself for the sake of that in her presence is superior; and in that finding her place and solution for the formation of herself. And an account of that, being given the possibility of entering the Kingdom of Heaven first before the King.

There is something in <u>All and Everything</u> about the place of woman. There is a statement which many times is not understood, that a woman cannot by herself grow sufficiently to become positive and conscious. It is applied, if you remember, to the Keschapmartnian beings. And by that is meant beings on earth; by that is meant the laws as they exist on earth, and that that law requires two elements for a sexual union, a positive and a negative. And that women have to fulfill that particular task of passivity. But that nothing can actually exist until both are joined. And the ideal joining is physically, emotionally, and intellectually. And then that woman will find her place, because she expects thae man to be a man. This is her activity in her passivity. This is the way she has to look at what she needs,

so that she then can be fulfilled by the positivity of the man, and because of this, as union, reach the same level as man. Because when there is union, there is no division. So it never should be misunderstood that a woman is inferior. A woman by herself cannot reach what she has to reach, and neither can a man. Man can start and take the iniative and needs a woman, or rather a female or a passive element to help him to be put in the place of his activity. Otherwise he goes over and becomes passive. And the woe of the world is always when the question of passivity is not understood, and is mixed with a certain form of activity as if the woman wants to take over from the man and become a man. And reversely when a man is not enough man, and tries to take over from woman, and becomes passive.

The real relationship on earth is this - not outside of earth, not on Kesdjanian level, not on the level of the sun. There are no two sexes. There are sometimes sexes in the universe which, as you probably remember, there are three. And that is the ideal state because in the three there is the law of three, positive, negative, and neutralizer. As soon as there is between man and woman the possibility of the creation of a neutralizer between them, then both will find their place. And in the neuralizer is the solution for that what is woman and for that what is man. And without neutralizer neither one or the other can reach Heaven; but with them together, and then the activity in the creation of a mutual "I" and an aim for both - that becomes the neutralizer for the two, and places both passivity and activity in the proper relation to each other. It is far from thinking that woman is inferior. She is on a certain place only. And that place is as essential as man. But it has to be understood as a relationship, because the initiative must come from man. He wishes a woman to tell him how to be a man. And if he is a man, she will be a woman. This is what I mean: when the king is king, the queen can be queen. But if there is no king, it is too bad for the queen.

I meant to say different things, but I don't want to overload it. It is already quite filled with that what we have talked about. Some other time I will tell you more about atmospheres created because of man being together, or group work: what actually

happens, and how they can work together if they understand the relationship between each other. Some other time we talk about it.

Have a good week-end.

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I want to tell you a story. It's probably not much of a story, than only a description of certain things that happened in nature out in the ppen.

There's a certain island. It's an island of trees only; so it is not really a water around it. It is something that the trees have grown there and sufficiently close together so that it forms a unit by itself in an otherwise flat surrounding. But it's quite lovely to look at from a distance. There's a great deal of foliage, and some trees are tall and very strong and stick out above the rest. And some are not as tall, but they are there, they also. All of them of course, as you know, they grow up towards the sky. Because that is in the nature of a tree. It has to come out of the ground. It is, you might say, the seed in the ground is awakened. And there is a call at a certain time after the seed has been planted, that something of the seed must be detroyed in order for the rest to live. And when it comes above the ground, and maybe it is very small, but it is already sufficiently able to stand and withstand the difficulties of the climate. There are many kind of things like that over the rest of the world at different places. It is not located in one place. It is really more a principle of a group of trees together. And they grow. They get enough nourishment out of the soil. And that what is most important for the trees is really their trunk. And as I say, they are quite close together. They don't interfere particularly with each other. There is enough room, although sometimes they crowd each other out a little bit, particularly in the foliage, because the branches start to branch out. The trunk, it maybe all right for the trunk. But the branches sometimes are too close. One cannot get enough light because the other is in the way. And what is above the ground is also the same kind of a thing in principle as what happens with the roots. Because there is the soil for all the trees, every one of trees has a right to grow. But they have roots; and the roots start to spread. And when it starts to spread, they interfere

with each other. And there is difficulty sometimes in the soil, because it's not always so completely porous. There are some stones, and there are things in the way, and then when another root gets in the way, then they kind of, you might say, one tree doesn't like it. But they cannot move, so it is almost as if there is that kind of a law that they are bound to be what they are. And that the root system as a whole of course that makes, you might say, the island of the trees. They belong together. They do belong together because otherwise they wouldn't have been planted like that. I don't think Mother Nature planted them. I think it id a very difficult thing even to know why they happen to be that close together, or what it was that actually made the seed that was carried on the wind to drop these and not somewhere else, that close together. As I say, it is like a group, that apparently there is some kind of relation between the trees. They grow up; they grow up together. They help each other by growing. Perhaps in an example, if one is growing, maybe another tree looks and realizes that that one is growing - it ought to grow up too. But always this root system, this what I would almost call the manifestation of the tree in an unconscious state, if that what is above is a possbbility of consciousness. Because the trunk is really that what makes a tree the way we look at it, the way we see it, the way it impresses us, the way it is - its strength; it holds up.

The branches of course are a necessity for the further growth of life, because they have to go somewhere. And they cannot go straight up; they have to spread because a tree is dependent on the leaves. The leaves take in nourishment. The leaves take in from the atmosphere certain forms of food and then convert it within themselves into other useful products like oxygen that is made out of the chlorophyll of the leaves. And then maybe fruit also quite necessary for the fulfillment of what that tree started out with, that is as a seed. And then it has to end up again into seed. That is the cycle of a tree.

And so they do grow together; and the bark is different for one or the other. There are heavy trees with a large circumference and smaller ones. But somehow or

other they have to tolerate each other, and it is an amazing thing to see how the roots really get together and avoid each other and cross each other on top of each other, underneath, whichever way. If you know how a root grows, it is really remarkable how flexible they can be, and how much sometimes maybe in the way; and always a root finds a particular way of getting around a stone and spread out, and make of the root system practically the same thing in circumference as what the tree is above, as far as the leaves are concerned. And the leaves, of course, they have that function of creating around the tree an atmosphere. Oxygen, of course, you see, they produce this. And after they have fulfilled that particular part of their life, they fall down; and they fall on the ground. And the wind comes and takes them up, and puts them in another palce And they start to rot, and they form humus for the soil. And the humus is then made of the leaves not only from the tree where the leaves fall, but also from the other trees, and reversely. So that the totlality of the soil profits by that what is the cycle of life for the tree. And then that is overall seasonal change. Or sometimes when a tree dies, then again the same process. Because that what gradually is freed from life will gradually decay. And maybe the oxidation process, of the oxygen by the trees themselves givien to that kind of an atmosphere, or the soil the way it is, and when dead branches fall on it, they are gradually taken up by all kind of other forms of life and destroyed and made into smaller pieces, and finally chemicals, and again absorbed. And the total of the soil for all the trees together.

That is why it is a group. That is why the trees belong together. That is why there is among the trees a striving towards Heaven. And they are all in principle the same, a trunk and leaves which form food, and fruit which will germinate again. And all of them are subject to seasonal changes, the falling of the leaves at a certain time, the cold atmosphere, all of them have to experience it. Some can a little bit better than others, but surely not all the same. But they belong together and they can, and sometimes one protects the other.

Now it happens that because of the nearness of the trees and that what they now produce as oxygen, because of the nearness there is something that takes place

between them. And it is a certain heightening of that what is being produced. And it is not only oxygen. It becomes ozone. And ozone is a chemical which is oxygen, but a little bit reinforced with an extra atom. Instead of $O_2$, it is $O_3$. And this is what you see sometimes in between the trees when you see a bluish kind of a tint around them, as if the air is laden with oxygen. And when you are in it, you profit by it because you die quicker. That what takes place among a group is that one helps each other to die quicker, to realize that that what is the purpose of the group of trees is to use that what has been produced by Mother Nature for the possibility of remaining above earth, and the utilization of the root system as a manifestations of each other, each tree in its own way, interfering with each other but nevertheless belonging together, creating that substance which oxidizes faster.

What does it oxidize? That what is the tree. That what is ultimately the purpose of the leaves. That is what will give the fertile soil so that the fruit again can grow. What is this group, this particular group's aim? To help each other to understand what the tree is for, so that in that tree as a trunk and strength ultimately that what really should be destroyed is the trunk, after it has fulfilled its function.

The trees are like a group of people. They work together. They produce among themselves an atmosphere which, if they work right, is laden with a substance which can give really life, as oxygen can, but really can also destroy as ozone can. And the destruction in a group of people, all differently formed, different in strength, different in bark, in their bark maybe, in their voices, in their root systems as the manifestation of their characteristics, of that what is formed gradually because they are living there, and living together, and that what is then maybe an acquired characteristic for them as a tree, as a person, belonging together as a group with one aim, to grow up, and to grow up towards Heaven. That then in that particular process a group has a function to fulfill; because they become dependent on each other. And in that they find that the aim justifies the means of being together that close without interference. But you might say, only interfering as far as their roots are

concerned, but not interference as far as their fruits or what they have to produce. And the encouragement in the atmosphere which then as ozone gives them the strength to make good and better fruit will also help when the leaves are falling to help destroy what is their root system, and ultimately there will not be need for the tree any more. And perhaps after many seasons of life, man will be free. The life of a tree and the season of a year as we know it in this climate is like the lifetime of a man in the totàl range of his possiblities of life on earth, or life anywhere, or a life for man over the time of Eternity, appearing, recurring, reincarnating, maybe first as a sapling, then as a oak tree, then as an ash, finally ending up with a very small quantity of that what is a substance and what then will become the tree of life.

When the tree of life grows out of the soil and reaches Heaven and the clouds, it forms the bridge between that what is below and that what is above. And man as a group becoming united in this aim can understand the reason why trees have to grow and why groups of people have to work together in order to derive from each other a certain strength. And with this understanding of the root system in each others' way, and nevertheless alowing enough room so that each one of them can grow and continue to live and fulfill their function, this is the aim of a group, provided they can understand. And when they, as such, can wake up, they produce, not oxygen, like is the wgy in nature. But they produce ozone. This is the atmosphere of people who are awake, when they are together, and when they work, when they actually live together in that kind of closeness, without interference, than only as I say, of the little manifestations which one has to learn to get along with. Because sometimes after all, what is this root system, when I have a tree, when the roots are still under earth and they are bound to earth. But the tree and afterwards the fruits, they are free. And sometimes even the fruits are provided with wings, with little, little bit of leaves so that the wind can take, - and they can go out and visit, or maybe, who knows where they go? Because when they are free, nobody knows, and they don't tell. They just go because it is the form of their life at that time.

If one can learn make a group like that, if one can understand what the

value and the strengths could be, how then we would tolerate each other. And being able to stand all the manifestations, because the aim is not the root. The aim is as root as a means for the formulation of the tree of life going towards the Heavens and connecting the earth where we are until the trunk has been full grown. And then in dying, has produced that what continues in Eternity. To that form of cooperation among us.